Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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MAN, WHAT A CHANCE!

Editorial

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A True Story

CROSSROADS CONFERENCE

Japanese and American Christian Leaders Meet

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Crossroads Conference

Japanese and American Christian Leaders Meet in California

SAMUEL G. WELLES

How the Protestant churches of Japan and the United States may continue their Christian fellowship even though their countries are tragically close to war was the theme of an international church conference at Riverside, California, week before last that marked the end of one great era of Christian history and the beginning of an era which both the Japanese and American delegates confidently hope will be still greater.

Even though it eschewed politics by common consent, the problems tackled by this crossroads conference were both ticklish and tremendous: the present and future of foreign missions in Japanese territory; the sudden merger of forty-two different Japanese denominations into one united Protestant church (question: how far was this a spiritual union from within and how far was it forced by pressure from without?); whether attendance at State Shinto shrines by Japanese Christians is patriotic or pagan; and gravest of all, whether Japanese churchmen, caught in a rising tide of nationalism, can preserve their Christianity in more than name.

The conference found positive answers to all these weighty questions. The answers are as unofficial as the conference itself, but their effect will be far-reaching—for as individuals the seventeen American and nine Japanese delegates are all top-ranking churchmen. In five days of morning-to-midnight sessions at Riverside's rambling, garden-girt Mission Inn, the conferees outlined to their own satisfaction an area of agreement which, if utilized by their churches, should make Japan a great Christian country.

International as it is, Christianity always needs a national base. Though foreign missionaries have scattered its seed in every age and every country, it has always fallen among thorns unless natives became the chief cultivators. This problem cropped up in Japan with last summer's mission crisis when for the first time in history the United States faced war with a country it had evangelized and Japan reacted by banning foreign mission executives and funds. Japanese Christians did the logical thing; they took control of the church with unoriental speed before their government got still tougher. This startled American Christians. They feared that the move was more nationalist than Christian, and first reports of a pan-Protestant merger into a "Genuine Japan Christian Church" under State regulation, coupled with disquieting rumors about shrine worship, alarmed them still more.

Riverside gave Japanese churchmen the chance to allay these fears. First reassurance the American delegates got was that the new united *Nippon Kirisuto Kyodan* (Japan Christian Church) is truly Christian. Led by the church's acting head, Methodist Bishop Yoshimune Abe, the Japanese stated positively that the forty-two denominations it includes (every Christian body in Japan except the Roman Catholics, Episcopalians, Russian Orthodox, and Seventh Day Adventists) had united of their own free will, had adopted the Apostles' Creed as their creedal basis without changing a comma of it, and had no pressure put on them. Said Bishop Abe: "The Government has not interfered and has no intention of interfering with the doctrine of the church."

Only governmental control over the new church, say the Japanese, will be a supervisory check on administration—such a control as New York State through its corporation laws has over the legal and financial affairs of every incorporated church in the state. This is provided under the 1940 Religious Bodies Act, which recognizes Christianity as an official Japanese religion along with Shintoism and Buddhism.

Head of the united Christian church will be the *torisha* (administrator), a minister elected by the church for a two-year term—like the president of the United Lutheran Church in America—and legally responsible for its actions to Japan's Ministry of Education. Theologically, the *torisha* will have no more power than any other minister. Still intact is the religious freedom clause in the Constitution of 1889: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

To U. S. Christians, most dubious of the qualifying clause "duties as subjects" for Japanese churchmen is attendance at State Shinto shrines. Since the 1931 invasion of Manchuria started "the new order in Greater East Asia," increasing nationalistic fervor has gradually compelled all loyal Japanese subjects—the 350,000 Christians as we the 16,000,000 Shintoists and 41,00 Buddhists—to take part in shrine monies. The Japanese Government cially distinguishes between reli Shinto and State Shinto. It says tha latter is purely patriotic, and that a erent bow before a State Shinto s no more compromises a Chris belief than does hat-doffing as a of respect before the Tomb of Unknown Soldier at Arlington. since the shrines, especially the f Ise Shrine near Kyoto, honor Amat Omikami, the Sun Goddess, and direct descendants, the whole year-old Japanese imperial line in ing the present Emperor,—all of w the Japanese consider to be divinit many U. S. Christians and some nese Christians see an uncomfor close parallel between shrine reve and worship of the Roman emp which early Christians consi apostasy and died rather than do.

But the Japanese at Riverside de unconditionally that for them s going was not churchgoing, nor Amaterasu and her descendants i sense equivalent to God. They q a recent official pronouncement Japanese Ministry of Educatio Amaterasu: "The god we speak o has a different meaning from the lute God." And Dr. Abe, whose action after he became bishop w year reported to have been a trip to tell Amaterasu of his electio the same fashion that cabinet mi and ambassadors visit Ise to repor appointments to the Imperial An —declared that this was not true he:

"A few weeks after I was bishop of the Methodist Church, way to Osaka to attend an imp meeting of our church I spent a Ise with a group of Japanese coll and my family. I went as a p American citizen might visit one sacred shrines of America." Bisho has not visited Ise since.

The U. S. delegates to Riversi tened sympathetically to these ex tions, agreed that it was a mat Japanese Christians to decide. Th can has already given Japanese Catholics permission to attend ceremonies, on the ground that

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The Business Man of Tomorrow

G. BROMLEY OXNAM

[Summary of an address given before the twenty-ninth annual meeting of the Chamber of Commerce of the United States, April 30, at the Hotel Willard, Washington, D. C.]

The American business man of yesterday conquered a ıtinent, laid the foundations upon which an industrial tem of free enterprise was erected, and developed the st efficient productive machine the world has known. e American business man of tomorrow, in cooperation h the American worker, must create a society in which n and not things shall be the goal of social endeavor, in ich the ideals of democracy shall be translated into nomic realities, and in which economic practises shall judged by ethical criteria.

f by "business as usual," business men mean the conuance of an economic life motivated by self-interest and desire to acquire, organized upon autocratic principles, l grounded in a philosophy of materialism, it is quite tain that business tomorrow will not be as usual. The iness man of tomorrow is called upon to re-base and motivate the economic life. In the new order, the pulses to creative action and service will be stronger n the acquisitive impulses. The democratic principle st be extended to the work-life of men, both for purs of justice and for the efficiency that emerges from peration. Materialism must give way to a humanitaıism that sees all work in terms of its spiritual significe, as making possible fulness of life for all men everyere, and that regards the industrial order as an instrunt to produce that which is necessary or useful or beaul. This means that engineer, executive, economist, and ical idealist must enter partnership.

One of the fundamental weaknesses of the American ustrial order lies in the conflict of interests at its heart. fortunately, American business at first sought to block organization of labor and, later, to sabotage it. Instead working out an intelligent cooperation between organl workers and organized employers, the refusal to ognize the right of the worker to organize led to con. The result was that labor, forced to fight for the ht to organize, developed leaders qualified to do battle. a rule, generals do not make good presidents; and ting labor leaders seldom make good negotiators. hen the two-fisted business man squared off with the two-fisted labor leader, the nation paid the price. Growing out of this unfortunate situation, labor came to regard the enemy as a necessary unifying force. An enemy is never a unifying force of permanence. It is an ideal that unites. The result was that when a strike was over, and the enemy was beaten or the strike was lost, the unifying force disappeared, and the labor movement tended to disintegrate. It must be apparent to thinking men that a conflict of interests is seldom settled justly upon a battlefield. It is settled when the democratic principle which is accepted in the political sphere becomes the practise in the economic sphere, and intelligent men negotiate around the table, instead of seeking each other's destruction in industrial warfare.

If the American business man is persuaded that in the system of free enterprise there is greater likelihood of producing the physical means essential to the good life than in any other system, there are certain problems which he must face and solve. Unfortunately, in an hour demanding constructive and positive answer to social problems, the business man has spent his major energy phrasing negatives. He is opposed to this measure, or opposed to that. Negatives do not solve problems. Positives are demanded. Unless intelligent men of ability find positive answer to contemporary problems, the masses will follow the demagogue who comes with his easily phrased panacea, pointing the way to the Promised Land, but actually leading people to the desert. The American business man must find a way to remove the contradiction that lies in our ability to produce and our inability to distribute in a moral or rationally adequate way. He must be able to remove the fear of insecurity that lurks in the mind of the worker during every waking hour. He, in cooperation with the business men of the world, must find some way to remove the barriers that economic nationalism places between us and an unimpeded world market. He must find a way to protect the American standard of living from the competition of lower standards and the more menacing competition of totalitarian organization. He

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WORLD'S GREATEST SERMONS

What God Requires

FREDERICK W. FARRAR

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:6-8.

Wherewith shall I come before the Lord, and bow myself before the Most High God? It is indeed a momentous question, the most momentous that can be framed in mortal words. For as we enter deeper into the valley of life, and its rocks begin more and more to overshadow us, to what do all the other questions of life reduce themselves? To any man who has the slightest sense of religion —to any man who, with all his perfections, yet solemnly feels that if life is to be life at all, every year must bring him nearer and nearer to the great Light—to all whom the sorrows and disappointments of life have forever disenchanted—no hope, no thought, no question remains but this, Is God's love with me? Am I at peace with Him? In one word, am I His? Oh! if not, how shall I, the lowliest of His creatures—how shall I approach Him?

Many and various, in all ages, have been the answers to that question, but in spirit and principle they reduce themselves to the three, which in these verses are tacitly rejected, that the fourth may be established for all time.

(1) The first answer is, Will Levitical sacrifices suffice? "Shall I come before him with burnt offerings, with calves of a year old?" That is, "Shall I do some outward act, or acts, to please God?" Men are ever tempted to believe in this virtue of doing something; to ask, as they often asked our Lord, "What shall I do to inherit eternal life?" And there are times when such external systems may, for ignorant and stiff-necked nations, be a wise safeguard. It was so for the Israelites at the Exodus, depressed and imbruted as they were by long slavery, and saturated with heathen traditions of cruelty and vice. The Levitical institutes—so multiplex, so trivial, so intricate, so material, so burdensome—statutes which were not good, and judgments whereby they could not live—were best suited, intolerable as was their yoke, to a people which, in honor of their brute idol, could sit down to eat, and to drink, and rise up to play, while the body of heaven in its clearness had scarcely vanished from their eyes, and the majesty of darkness still rolled around the burning hill. There have been attempts in all ages to revive such ceremonials, or others like them, because they are easier than true holiness, and tend to pacify and appease the perverted conscience. But God's own Word about them is plain: they perish in the using; they cannot sanctify to the purifying of the flesh; nay, in so far as they are substituted for a heart religion—in so far as they are used to compound for the weightier matters of the law—in so far as they furnish an excuse for selfishness, for censoriousness, for party spirit—they are eminently displeasing to God. External observances, without inward holiness, are but the odious whiteness of the sepulcher. "Bring no more vain oblat incense is an abomination unto me," saith God to "the new moons and sabbaths, and the callin assemblies, I cannot away with."

(2) If, then, we cannot please God by merely d can we by giving? "Will the Lord be pleased with sands of rams, or with ten thousands of rivers of Shall we, like the pagans, try to bribe God? Sha make His altars swim with the blood of hecatombs fill His sanctuaries with votive gold? Or shall we terrified sinners in the Middle Ages, think to buy of anger by bequeathing our possessions to charity or t church? Ah! my brethren, I suppose that, while no of us is so ignorant as not to know the duty of ch none of us is so exquisitely foolish as to imagine th can by gifts win his way one step nearer to the great throne. Sacrifices, to bribe Him whose are all the of the forest, and the cattle upon a thousand hills? or gems to Him before whom the whole earth, were entire and perfect chrysolite, would be but as an at the sunbeam? Ah, no!

> "Vainly we offer each ample oblation;
> Vainly with gifts would His favor secure:
> Richer by far is the heart's adoration;
> Dearer to God are the prayers of the poor."

"Thou desirest not sacrifice, else would I give it delightest not in burnt offering. The sacrifices of Goc broken spirit: a broken and a contrite heart, O God wilt not despise."

(3) If, then, neither by doing nor by giving c please God, what third experiment shall we try? S be by suffering? Shall I, lacerating my heart in its t est affections, give my firstborn for my transgressio fruit of my body, the sin of my soul? This, too, ha frequently and fearfully attempted; frequently, anc fully, and more persistently than any other, because ages, and in all nations, men have invested God wi attributes of terror and of wrath. Could we, my bre judge rightly of the glorious sun in heaven, if we on it glaring luridly through the whirled sands of the or dimmed and distorted by the hideous ice-fogs north? And can we, my brethren, judge of God—t of our souls—when He looms dark and terrible t the crimson mist of haunted consciences and guilty l No; when men have been able only to thus regarc then all the day long His terrors have they suffere a troubled mind. He, the all-loving, the all-mercif seemed to them cruel, wrathful, irresistible, deligh smoking victims and streaming blood. And thus a sunny Greece, and stately Rome, and apostatizing and scorching Africa, and in the far sweet islands sea, to hideous emblems of some savage deity,—a M an Odin, an Atua, a Siva,—in the rushing stream, molten furnace, or on the blade of the consecrated has the blood of man been shed in abominable sa or his life robbed of all health and joy in horrib

ıre. Nothing seemed too sanguinary or revolting to ease the sense of sin, or dim the glare of awakened th.

"Our sires knew well
The fitting course for such; dark cells, dim lamps,
A stone floor one may writhe on like a worm,
No mossy pillow blue with violets."

hey fled from the society of their fellows to vast wil-ıess, or desolate hills, or wave-washed caverns. Know-heir sin, not knowing their Saviour—gazing in remorse tears at the splendors of Sinai, not coming in humble tence to the cross of Calvary—life became to them an lerable fear. When a man feels that the eye of God is l upon him in anger, and knows not how to escape, no mountain seems too heavy, no sea too deep, no ude too undisturbed. He says with the poet,

"Place me alone in some frail boat
Mid th' horrors of an angry sea,
Where I, while time may move, shall float
Despairing either land or day.

"Or under earth my youth confine
To the night and silence of a cell,
Where scorpions round my limbs may twine—
Oh, God! so thus forgive me Hell."

:t has any man ever found these sufferings sufficient? any man ever attested that he found forgiveness ıgh voluntary torture? Or is not that true which is of the prophets of Baal, "They leaped upon the altar, and they cried aloud, and cut themselves after their ıer, . . . And it came to pass . . . that there was neither , nor any to answer, nor any that regarded"?

Not, then, by doing, not by giving, not by suffering we come before the Lord, or bow ourselves before the High God. Oh! if we could thus be at peace with who would not be doing incessantly, who would not all that he has, who would not cheerfully suffer, as martyr suffered yet? Yet let us not imagine that if have acted thus in sincerity, it will all have been in No, let us take comfort, knowing that God is love. gh not by any number of formal actions can we into eternal life, yet no work done from a right e, however erroneous, can be the fruit of an utterly pted tree. Though no self-inflicted anguish can be table to God, yet "agonies of pain and blood shed in are better than the soul spotted and bewildered with l sin." Though no giving shall purchase interest in n, yet the poorest and slightest act which has sprung a true charity—the kindly word spoken in Christ's the cup of cold water given for His sake—shall not its reward. You may remember how, in the old l, St. Brendan, in his northward voyage, saw a man upon an iceberg, and with horror recognized him the traitor Judas Iscariot; and the traitor told him at Christmas time, amid the drench of the burning an angel had touched his arm, and bidden him for our to cool his agony on an iceberg in the Arctic sea; when he asked the cause of this mercy, bade him ize in him a leper to whom in Joppa streets he had a cloak to shelter from the wind, and how for that nd deed this respite was allotted him. Let us reject astly side of the legend, and accept its truth. Yes, —love to God as shown in love to man—is better ll burnt offering and sacrifice. Yet if we condemn ors of other ages in their mode of approaching God, let us at the same time humbly remember that better had we be at ceremonials all day long—better be giving in the most mercenary spirit of self-interest, better even be a Moloch-worshiper, drowning with drums the cries of his little infant as he passes it through the fire—than to be a Christian living, as, alas! so many live, without God in the world; living in pride, fulness of bread, abundance of idleness; living, while they are unjust, unmerciful, uncharitable, unholy, in self-satisfied pharisaism, in gluttonous indifference, in sensual ease.

Yet if all these be at the best but unacceptable ways, what is the true way of pleasing God? If not by doing, not by giving, not by suffering, then how? What is the prophet's answer? My brethren, by being. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Not once or twice only in Scripture are we taught the same great lesson. "Behold," said Samuel to the presumptuous king, "behold, to obey is better than sacrifice, and to hearken than the fat of rams." "I spake not unto your fathers . . . concerning burnt offerings," said Jeremiah, "but this thing commanded I them, saying, Obey my voice." Four times over—thrice to the murmuring Pharisees, once to the inquiring scribe who was not far from the kingdom of heaven—did our Lord expressly sanction the same high principle. By being, then, shall we please God; but by being what? By being correct in the pronunciation of half a dozen shibboleths? By being diligent in a few observances? By fasting? By attending church services? By saying "Lord, Lord," when, all the while, the heart is unsanctified, the lips uncharitable, the passions unsubdued? No, my brethren, no a thousand times; but by being just, and merciful, and humble before our God. It is the answer of all the prophets, it is the answer of all the apostles, it is the answer of Christ Himself. Justice that shall hate the wicked balances, justice that shall recoil from oppression and violence, justice that shall loathe the small vices of gossip, scandal, and spite; mercy that shall make us careful

"Never to mix our pleasures or our pride
With anguish of the meanest thing that feels";

mercy that shall cherish for every sorrow which can be alleviated, and every pang that can be assuaged, a divine, trembling, self-sacrificing love; mercy which, looking neither to be admired, nor honored, nor loved, shall live for the good of others, not its own; and, lastly, a humble reverence toward God, which shall be the source alike of that high justice, and that heavenly mercy—oh, this is what God requires, and thus alone can we live acceptably to Him. Yea, acceptably; for this is to live in Christ. In Him was justice fulfilled; in Him was mercy consummated; in Him was such humility of reverence toward His heavenly Father that, alike on the hills of Galilee, and in the garden of Gethsemane, we see Him absorbed in constant prayer. Oh! my brethren, God needs not our services; He needs not our formulæ; He needs not our gifts; least of all does He need our anguish; but He needs us, our hearts, our lives, our love; He needs it, and even this He gives us; shedding abroad the spirit of adoption in our hearts. If we resist not that Spirit, we need no longer be what we are; no longer what we have been. All meanness and malice, all deceitfulness and fraud, all injustice and insolence, all pharisaism and uncharity, all worldliness and lust will fall away from us, and we shall be clothed, as with a wedding garment which Christ shall give, with justice, and humanity, and purity, and love.

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L. O. HARTMAN, Editor and Manager

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Theology for Everyman

Professor John C. Bennett in his latest book, "Christian Realism,"* reveals the same forthright thinking that characterized his "Social Salvation." The material that he now offers us consists in part of lectures delivered at the General Council of Congregational and Christian Churches in August, 1940; in part of lectures given on various college and university foundations; and in part of material previously printed in several religious publications. The word "Realism" in the title refers to a twofold conviction in the mind of the author: first, "that Christianity avoids the illusions of both the optimists (religious liberals) and the pessimists" (theological conservatives); second, that while one may feel a sympathy with certain forms of philosophical idealism, it is better to prefer a type of reasoning that "never gets far away from the given elements in experience," even though such a position must have many issues awaiting a final answer.

"Christian Realism" contains five chapters, and in addition a valuable appendix on "The Problem of Evil." The first chapter describes the world today in so far as it provides a background for religious thinking. "God and His Activity," the second essay, discusses such topics as "God is the Creator," "God is the God of righteousness," "God is the lord of history," and "God is the redeemer." In an exposition of "Man and His Possibilities," Dr. Bennett stands very close to the position held by Professor Reinhold Niebuhr, namely, that the Christian view of man, leaving out of account its extremes, affords the sanest basis upon which to posit a program of social progress. "Christians in Society" is devoted particularly to the lem of Christian pacifism. While sympathizing much of its temper and thought, the author cl indicates its self-contradictions and oversights. final essay, "The Movement of Redemption," is appraisal of Christ and the church as carriers of healing influences in the past and present.

Dr. Bennett here gives us one of the most con tive discussions of religion in our time now avai His contribution has been made a Religious Club selection, we believe, because it is a con simply written, and logically reasoned stateme what the Christian may accept concerning faith i tortured world. Welcomed by the clergy, it mu particularly helpful to thoughtful laymen.

*CHRISTIAN REALISM. By John C. Bennett. Charles Scribner's Sons: New York. Price, $2.

Indispensable

No churchman charged with leadership res bility in these tense days can afford to overloo handbook just published by the Commission to the Bases of a Just and Durable Peace of the F Council of Churches. This important booklet the title "A Just and Durable Peace." Here w found a summary of all important church and church proposals set forth for a just peace.

Chairman of the commission to study a Ch peace plan is John Foster Dulles, prominent stud international affairs who was a secretary of the I Peace Conference in 1907. In a foreword to th book he points out that members of the comm disagree strongly "with the view that Christian ciples have no practical relation to present-day lems. On the contrary, we trace many of our p problems to political planning which was defective precisely because it ignored Christia cepts. We are confident that for the future onl tration can result if such precepts continue ignored."

This booklet, we predict, will be widely used i ferences, institutes, and other important m dealing with world peace. Copies may be ob from the Federal Council, 297 Fourth Avenue York, N. Y., at ten cents a single copy includin age, or in lots of 100 or more at five cents a co postage.

Christian Outlook in Japan

Through the courtesy of Samuel G. Welles, r editor of *Time,* we are publishing, beginning o 434 of this week's issue of the HERALD, a comp sive report of the "Crossroads Conference" o nese and American Christian leaders which w last month in Riverside, Cal. Mr. Welles, we stand, was the only church editor who fully "co the conference. The article, prepared origina *Time* but too long for publication in its enti that magazine, gives a first-hand account of t tude of the Japanese Government toward Ch ity and the church as the official position is inte by the Nippon delegates at Riverside. "Cro Conference" is interesting and informative. It be read carefully.

MAN, WHAT A CHANCE!

Gloomy world! Yes, to a man of ideals, things seem oth literally and figuratively to be crashing down on very hand in these dark days. What is the future or youth? for education? for business? for stability nd progress in general? Everything has an air of ncertainty, every effort appears to be met with frusration. What shall we do? Where shall we go? Is here any individual or any institution that can bring ack confidence to our souls and steadiness to our purose in these distracting days?

There is only one system of teaching that can overome the world. That system is the Christian gospel. here is only one person in all this world in whose recepts and power we can unfalteringly put our ust. That person is Jesus Christ, the Saviour of men. here is just one institution which in its purpose anscends time and points to eternity That institon is the church of our Lord. Men and women erywhere today are in desperate need of the church nd the gospel. For the preacher, therefore, we can nly cry, "Man, what a chance!"

It is time to clear the decks for action in every local urch, whether it be in the congested city or in the en country, whether its members be numbered by e thousands or by tens. Faith and courage, those owerful intangibles which determine destiny, must built up in the heart of every individual if he is to me through victoriously the nerve-racking expeences of today and tomorrow and help his group—mily, church, neighborhood, nation—to survive in eedom the world-wide revolution.

It is springtime—housecleaning time. Let the urch take serious note of this hint which the season ggests. Before the church, any church, can comand the attention and respect of the world, it must its own house in order. There are thousands of oups of professing Christians in this country today o have the form of godliness and yet deny the wer thereof. They are just "church members"—that all. As a first step in preparation for effective helpness to needy humanity, some thoroughgoing usecleaning is needed.

A letter was received the other day from a distracted stor. We reproduce it with a few changes made to event direct identification. He says:

> Your editorial "Under Fire" has stirred me deeply. What shall we do about the main business of the church? I have seen and tried just about all kinds of evangelism —educational, mass, personal, etc. I have nothing very effective. My pre-Easter work has caused me some anxious moments.
>
> Shall I admit to the membership of the church the man and his son who operate our local movie? They are open Sunday nights, and his wife sells tickets. She is a member. (I just can't see this Sunday night movie business, though many members, nearly all the young and lots of the old, go.)
>
> Shall I take in the youth who attend?
>
> Shall I admit by transfer the man who leads one of our organizations? He drinks. I did not know this when we secured him as leader.
>
> Theodore, in high school, says he hates the Jews and doesn't think he ought to join the church. Of course, I told him to quit hating and come in. He then admitted that he falsified his age in order to join the CCC. What shall I do?
>
> Evangeline keeps good-enough "company," but stays out too late and then "fibs" to her mother. What?
>
> What about my official board member who gets too tipsy to drive his car? What about one of my members who sells six-per-cent beer and wine?
>
> The "Excelsior Club" of business men banqueted in our church basement and filled it so full of smoke even the smokers had to open windows. What?

The foregoing letter pictures, let us admit, an extreme case, though we have heard reports from two or three other churches which present an equally discouraging outlook. Just as dangerous, however, to the influence of the church as members who drink, smoke, and break the Sabbath are half-hearted Christians, church members who use the institution to enhance their social prestige or advance their commercial interests, professed followers of Jesus Christ who are always "on the take" and never "on the give." It is time for a nation-wide ecclesiastical housecleaning.

In political parlance, the term "housecleaning" has come to mean "Throw the rascals out!" Not in that sense are we using it, however. The word in its original significance meant airing the rooms, sweeping the floors, shaking the rugs, rubbing down the furniture, dusting off the pictures—in short, "making things shine." The church today needs just that: it needs to make things—and persons—shine so that men and women will be attracted to a home of high inspiration and vital power.

The church is for all. It should help all men—the frail to get on their feet, the sinners to seek forgiveness and quit their sinning, the discouraged to acquire stamina. It should proclaim forgiveness of sins, and growth in grace, and also the opportunity and obligation of service. It should tactfully but firmly enforce standards of life and conduct. "What shall I do?" That is not an easy question to answer, especially when it comes to concrete cases. But if the influence of a church is frustrated by members whose conduct is canceling out the efforts of its pastor, the pastor himself, or a lay leader, or both will have to come to grips with the problem prayerfully and intelligently in a

face-to-face conference with each of the offending members, following the admirable suggestions and advice of the Discipline as set forth in the General Rules and in the index under "Duty of Pastors," especially ¶526.

Preaching also is of the utmost importance in the present crisis of the world. It should be searching, unescapable preaching, preaching that brings hope, lifts the human heart, makes the unseen world more real than our present-day surroundings. Such preaching comes not but by fasting and prayer—and agonizing study. It calls, not for one hour—one hasty hour—of preparation on Saturday night, but for about seventy-five hours a week of welding a white-hot message of transforming power. A caller at the HERALD office last week told of a young college man, an earnest truth-seeker, who was in a mood of desperate discouragement. He turned to the church for help and attended a Sunday morning service in a distant city. The preacher was ill-prepared. His so-called "message" was without intellectual grasp or spiritual unction. Before the close of the sermon the young man went out, disappointed, bitter. He had come for bread and been given a stone. "I couldn't stand it. I left," he said. Preaching! Man, what a chance!

When the world is at its wit's end, when no one has any message, when human beings are wandering about in a daze, the prophet of the Lord Jesus has his Bible, the Word of God, the assurance in his own heart of the nearness of the Heavenly Father, and the guidance of the Holy Spirit. He alone has the word of life. He can proclaim the unsearchable riches of faith, hope, love, patience, endurance, and courage. Let him preach!

Upset

By ruling that Negroes traveling from one state to another are entitled to exactly the same railroad accommodations as those furnished to white persons, the Supreme Court of the United States last week upset the Jim Crow laws of the South which "draw the color line" on railroads and other public transportation systems. The decision, delivered by Chief Justice Charles Evans Hughes, was the outcome of the court's deliberations on a test case brought by Arthur W. Mitchell of Illinois, the only Negro member of Congress. There was no dissent to the opinion.

This Week's Preacher

Says the Encyclopedia Britannica of Frederick William Farrar (1831-1903), "There is little doubt that his boldness and liberality of thought barred his elevation to the episcopate." Farrar was born in Bombay, India, where his father was a missionary. In 1847 he entered King's College, London, and four years later he proceeded to Trinity, Cambridge, where he graduated in 1854. In 1856 he was elected fellow of Trinity. Beginning his career as assistant master at Marlborough College, he soon afterward took a like position at Harrow, where he remained for fifteen ye In 1871 he was appointed headmaster of Marlboro College, and in the following year he beca chaplain-in-ordinary to the queen. In 1876 he appointed canon of Westminster and rector of Margaret's, Westminster. He became dean of Can bury in 1895. Canon Farrar was the author of m books, the most widely known of which is proba his "Life of Christ." He was an ardent tempera and social reformer. His great sermon on "What G Requires," which begins on page 436 of this issue the HERALD, is remarkable for its simplicity and p found ethical insight.

Unusual

On Thursday of last week, the day following Bis G. Bromley Oxnam's address at the annual meet of the United States Chamber of Commerce, the N *York Times* story of the meeting began with this tence: "American business leaders gave a rising tion today [Wednesday] to a Methodist bishop called upon them to quit fighting organized lab The *Times* also reported that "when Bishop Oxn concluded, all the delegates rose to their feet appla ing." A summary of the address appears beginning page 435 of this issue of the HERALD.

Preacher of Berlin

On Sunday the world was treated to a serie preachments by a man who in recent years has r diated every moral precept and has whole-hearte resorted to violence, cruelty, and amazing injustic a coldly deliberate plan of enslavement for all peo Adolf Hitler had the effrontery to stand before Reichstag and use words that have long since b eliminated from the Nazi dictionary. By what r does the Fuehrer speak of "honor," "justice," "trut The fact is this kind of talk from Berlin has b worn threadbare, and the astounding thing is intelligent Germans do not see the uselessness employing outmoded propaganda.

For Defense

Signalized by the broadcast of an address by P dent Franklin D. Roosevelt, a campaign to $6,333,000,000 worth of bonds and saving stamps launched last week. In 1917-19 the Government s sored four campaigns to sell Liberty Bonds and a drive to market Victory Bonds. During that period public bought $20,000,000,000 worth of bonds about $1,000,000,000 worth of War Savings and T Savings Stamps. There was a good deal of high p sure employed at the time of the World War, bu the present campaign it is not expected that the s methods will be used. The purchaser of a $25 b pays $18.75 and the bond increases in value each until at the end of ten years it may be "cashed in" $25. The purpose of the bond saving program i course to raise money for defense, and all patr Americans are invited to help by investing t money in these government securities.

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

'he Value of Creeds

'old the pattern of sound words which thou hast heard from me, faith and love which is in Christ Jesus.—2 Timothy 1:13.

This is one of the earliest references in Christian literaire to what we should call a creed. It is true that it is enerally thought that it comes from one of the later New estament writings, but it does come from the New Tesment, and that dates it far back toward the very beginngs of Christianity.

The first thing that we must do if we are ever arrive at an intelligent estimate of the nature and alue of creeds and of their place in a mature Chrisanity is to get rid of the idea that they were something traneous to the normal course of Christian developent, saddled upon the Christian movement by Greek etaphysicians who took a strange delight in splitting gical hairs and fighting desperately over verbal distincns. The very vitality of the Christian religion with insistence upon intelligence as an indispensable element the faith of its people gave rise to the first creed and rought out a "pattern of sound words" before ever the reek metaphysicians had come into the church in any nsiderable numbers.

Well, let us ask what the creeds did for the Christians. rst of all, they helped to keep their heads clear and eir hearts strong. Read the second chapter of Second mothy, and you will see that the context of the verse oted above makes it evident that the creed was to be a lp in facing a hostile world. It was an age in which the ths of the world were dying, and quite generally people ere inclined to scoff at the idea that there was anything orth believing in, any powers other than those of force d wealth.

It was well that the Christian should have clearly his mind a statement of the glorious assurance which s the foundation of his way of life, a "pattern of und words" with which he could challenge the spiriil decadence that was all around him. Vagueness will ver do in a confusing age when the voices of negation loudly heard on every hand. It will never do in times ien to hold to one's faith is perilous. The Christian in first century needed to know just what he believed. It hardly be said that the need has decreased in the entieth.

Second, the pattern of sound words told the Christian at he ought to expect of life in the world in which d rules. The creeds are guides that point the way to an equate Christian life, they are indications of the richss of the Christian's heritage. If to us the great creeds m strange and meaningless, we must not think that y have no meaning. We must be sure that our failure grasp their meaning is not due to a neglect to follow ir lead.

The creeds are the triumph songs of those who e came home with great rejoicing, bringing their aves with them. We should understand them better were we more busy in the harvest field to which they summon us.

Next we may ask what the creeds did for the world at large. The first thing they did was to defy it. The world is evil, and it needs the shock of a defiant rejection of its sordid and petty goals. It needs to hear itself judged by the prophetic "pattern of sound words." This is one of the great functions of Christianity at its best. The saints are meant to judge the world. They can't judge it unless they have a standard of judgment which is clear and strong. The creeds assert, over against the squalid paganism of a cynical and pessimistic world, that God rules after the order that is revealed once and for all in Christ. They assert the ultimate Reality by which Vanity Fair is judged.

The second thing the creeds do for the world is to offer it a hope. The world is evil, but the word of judgment is not the principal word with which the church of Christ faces it. In the spirit of its Master it sees in the evil of the world a desperate need and its creeds assert that for that need there is a sufficient satisfaction. Its gospel is full of great general invitations, beginning "if any man will," or "all ye," or "whosoever." Its creeds, then, were not only defiant assertions of faith which judged an age of unfaith, they were rallying cries for all men and women who wanted something better than the barren paganism which afflicted the world. They were voices of hope, and they were voices that did not speak in vain. The world, as history shows, could be moved by the "pattern of sound words."

But what makes the words "sound"? Notice the second part of the verse taken as a text for this article. The creed must be held "in faith and love which is in Christ Jesus." The faith of the New Testament is not belief in a series of statements about Jesus Christ. It is a belief *in* Him, a commitment to His leadership. From the experience of following His leadership arises that knowledge of Him which is formulated in the creeds. The worth and value of the Christian creeds in any age spring from the nearness and reality of the relation to their Master of those who repeat them.

The world could be moved by the affirmations of the early church because they were the fresh expressions of great spiritual discoveries, discoveries made in an age of spiritual bankruptcy. Those affirmations came with power because they were rooted not in speculation but in experience.

Here, then, is the ground of the good creed. Behind every verbal affirmation must be the victorious experience which expresses itself in the apostolic words "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Otherwise a creed will be only so many words, giving to him who repeats it neither clear insight nor firm courage; valueless either to challenge the evil world or to hold out to it the hope of redemption.

A MOTHER'S MIDNIGHT PRAYER

CHARLES E. BLAKEMAN

In a log farmhouse, three miles north of Otsego, Allegan County, Michigan, at midnight, my mother was praying, alone. My father had died of typhoid fever about four years previous to the night in which Mother awakened me with strong pleas for the salvation of us children.

How many times she repeated her request, I cannot say. But after these seventy years, I still remember the emphasis on her words, and her pause between repetitions of them.

Left alone suddenly, to care for five children, with scant resources from a piece of partially cleared land, she had found it a difficult task. But she sent us children to bed at bedtime, while she continued paring apples to be dried in the sun of the following days, if cloudy weather or showers did not cause them to rot. The lightest-colored ones would be salable, would buy clothing.

The land was sold, with the exception of a building site on one corner where it would be convenient to carry water for household use from David Low's well across the road. On that site a house was built, and Mother lived there a few years, always one or more of us children with her.

It was necessary that we begin to earn our way as early as possible. Being large for my years, I began working in a pine-woods camp while quite young. Mother became ill, and I went home a short time before she died. Soon after the funeral, I returned to the woods.

There, and in road-building camps where I worked for railroad companies in the territories of Dakota and Montana, skepticism was rampant. After slight resistance, I seemed to have absorbed it, becoming convinced that the Bible was fiction. Then I discovered that I was an atheist, with no fear of a judgment day.

After a time, I returned to the old neighborhood. Opportunity offered, and I exchanged some other property for the house that was built for Mother. A girl said, "Yes." We were married and lived there.

A daughter was born to us. We named her "Grace." She was rightly named. When she was just old enough to talk plainly, a day and a half of illness ended her life. We arranged a funeral service in the "Swan" schoolhouse.

That evening the house was indescribably lonesome. Finally I spoke my thoughts to my wife: "If that Bible had been true, there would have been a possibility of meeting Gracie in the 'new world' it tells about."

"Maybe," she suggested, "if you would pray, God would help you somehow."

My heart ached on, until I decided, "I will try it once."

There in the house built for Mother, I knelt and prayed: "God of the Bible, if there is any such God, make me to know that the Bible is true, and I will live by it the rest of my life."

Immediately, wonderful peace permeated my heart. I rose from my knees and decided to keep that promise to God. Mother's midnight prayer was answered.

I believe her prayers gained protection for my life, until I became humble enough to seek after her God. And now, more than fifty years later, I still believe in the Bible and in the prayers of mothers.

The Business Man of Tomorrow

(Continued from page 435)

must find a way wherein the values of patriotism and the unifying power of the nation may be conserved and selfish nationalism abandoned. Economic imperiali and militarism must end in the interest of world-w cooperation and eventual law and order.

It is no longer a question of change or continu Change is inevitable. It is now a question of revoluti by consent, in peace, wrought by intelligent and patri men, or the terrible and senseless upheaval of masses w hatred in their hearts. Class, race, and nation are conce too small to unite men for social emancipation. The bu ness man must find and express in the economic enterp a unifying force qualified to unite all men. This lies the conception of the solidarity of the human family, a assumes a common Father.

Is it not possible to reorder society so that the creat initiative that flowed from American individualism m be conserved and the benefits that lie in collective act appropriated? If so, the American business man must f some method whereby the creative individual in the f est expression of his creative ability can do no other th enrich the life of the group. A creative personality in me cal research expresses his talent to the fullest, yet beca of the principle that his discovery shall be shared with colleagues for the benefit of all men, all are enrich So, too, in education, the greater the teacher and adm istrator, the better the service. How can this be done industrial enterprise without the dangers that do lie collective ownership? This is a problem demanding p tive answer.

The business man is called upon to think in social ter cooperate with forces moving toward justice, and reg brotherhood as more than preachment. It is he who m find technical means to make the essential ideals of relig the practise of the common life.

★ EVERYDAY LIVING by JOSEPH FORT NEWTON

Fearing Evil

"What one of your readers wrote about being taugh be afraid of God," writes another reader, "sounds strange to me. My parents taught me not to fear God to fear sin, wrong-doing, and to turn to a God of lov escape from evil, but never from the fear of evil.

"Now I am well along in years, and I still trust in love of God to protect me when it storms; and I h taught my children the same simple faith.

"Such faith has been the life of our family for a h dred years. My parents read the Bible, believed it, taught it to their children, and I have tried to follow t wise example."

How fortunate my reader was in her training! She as the new jargon puts it, given a "mindset" toward f in the love of God and the final sanity of life.

Very wisely, too, she gave her children the same b ing, which is a boon alike for the body and the soul. in few homes is such training given today.

Hence a generation spiritually illiterate. They do even know the alphabet of the religious life. We h failed to give our children the moral basis of life; i appalling!

Hi-Timers

lenry Hoke started something when he organized the Timers Club. It's spreading like wildfire. There is in your community. I recommend it. Requirements membership in the Hi-Timers Club are different. ı can't join it. There are no dues. You never recog- : your fellow members except when you see them in on, but then you couldn't mistake them.

Hi-Timer is any man or woman who stops procras- ting and gets to work. Fathers and mothers are joining Hi-Timers Club by the hundreds. They are taking new responsibilities for their children, seeing to it that youngsters have decent literature to read, clean recrea- , and a good example in their parents. Sons and ghters are joining the Hi-Timers Club. They are ving reasonable appreciation for the sacrificial efforts he relatives who try to make them look respectable :he street and are struggling to give them an educa- . These young Hi-Timers are fed up with the notion you have to get ossified to have fun. They say it's ı time somebody cracked down on the rumor that nistication, off-color humor, and sneering represent lern youth.

:ople of all ages are getting into this Hi-Timers Club. :ked awake by mounting crime and violence, they saying, "It is high time somebody did something about We are those Hi-Timers."

mong the most vigorous Hi-Timers are church people. y used to say softly that the church was all right— ning it with faint praise. The present state of the ld, however, has reminded them that Christianity ı its teaching of brotherhood and freedom and the th of personality has brought them a heritage they :r really valued, and it's high time somebody gave it where credit is due.

i-Timers do not forget themselves. Bill is a Hi-Timer. used to hate Jack, but he said, "It's high time I got out of my system." Mrs. Jones didn't like the girl son married twenty years ago, but she said last week, high time I got over it. She's his wife." The other Harry Walker said to himself, "I've been intending raighten out that crooked business deal and it's high I did it. Here goes." Two factions in the church been quarreling for years, and they said when they :d the club, "It's high time we straightened this out." spiritual resources have been lying idle long enough. you belong to the Hi-Timers Club?

Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you. (Hosea 10:12.)

Just Deserts

Some people have all the luck. They just naturally get the breaks. Look at the trouble I have been through. What did I ever do to deserve this? And look at those new spring outfits going down the street. You know those people as well as I do. Do you think they deserve that? Everything is upside down. There is no justice.

Yes, I agree. There is no justice. Strict justice would mean mechanically accurate rewards and punishments for good deeds and deviltry. Many a good woman has spent her life slaving for a grumbling husband and unappreciative children. Many a brave man has gone down to his grave misunderstood and despised because he dared to hold to what he believed was right. No justice. Yes, I agree.

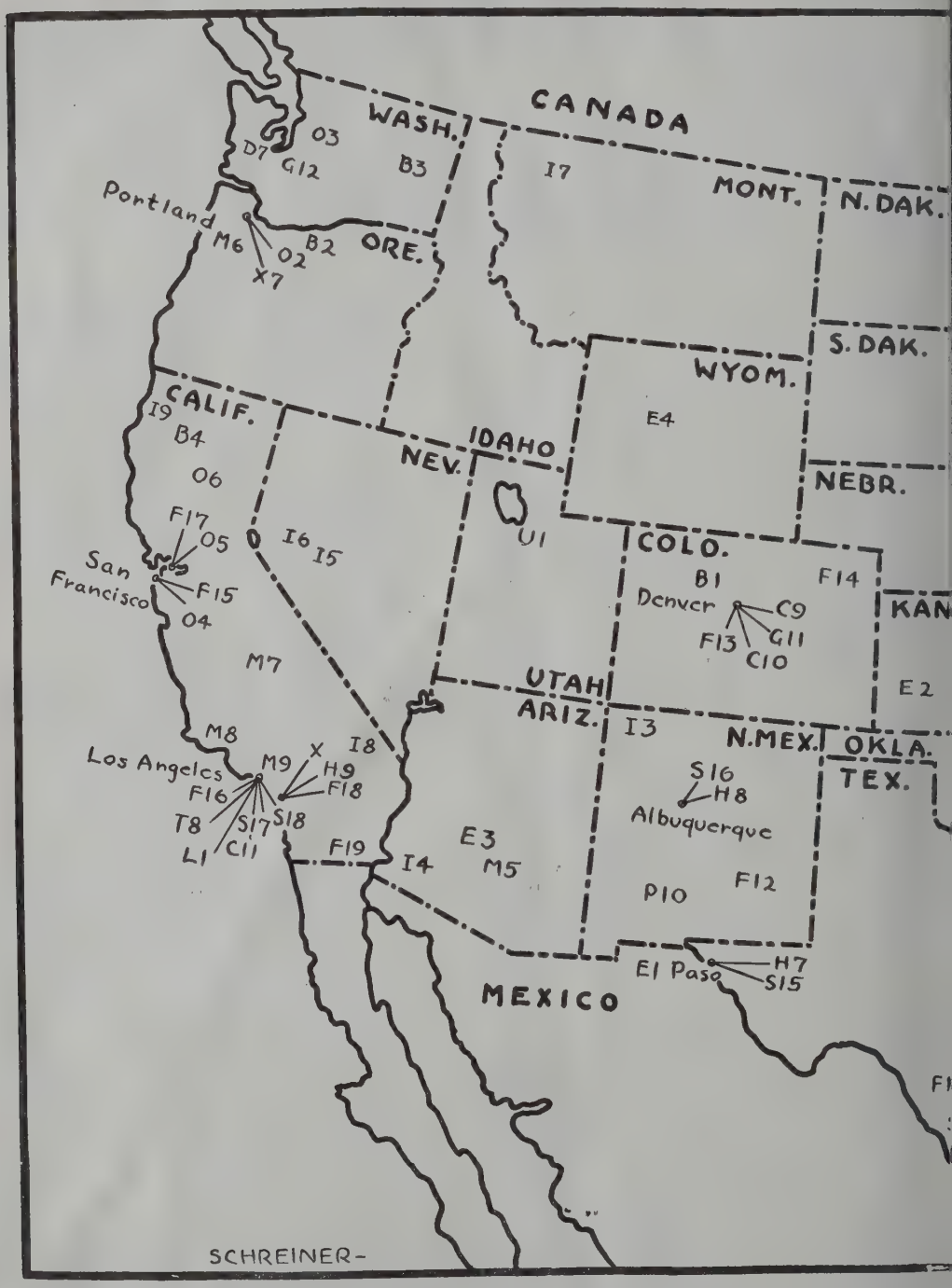
We do not get our just deserts. Suppose we did. Take two large pieces of paper. Head one, "My Vices." Head the other, "My Virtues." Now go to work. Think back as far as you can. Write down all the times you were dishonest, mean, and hateful. Write down all the nasty things you ever said. Write down the impure thoughts you had, the indecent actions in which you engaged. List in detail the selfishness you practise with your family and your friends. Record your laziness, your negligence, your failures. Underscore the sins you know you have committed, the pain you have caused other people, the obstruction you have been to God's plan for a decent, brotherly world. Spare nothing, put them all down.

Now go to the other side and write down the virtues you can remember, if any. Be sure those virtues are yours. Were you honest for fear of being caught red-handed? Were you clean because you didn't dare be dirty? Let's get this thing straight. Now add up the two columns and see which is larger. If you think you are a paragon of virtue without faults, look Biblical John in the eye while he says, "If we say that we have no sin, we deceive ourselves."

Frankly, I do not want my just deserts. There is such a thing as mercy in the world. And I'm glad that I worship a merciful God.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities. (Psalm 103:10.)

REPRESENTATIVE MISSIO

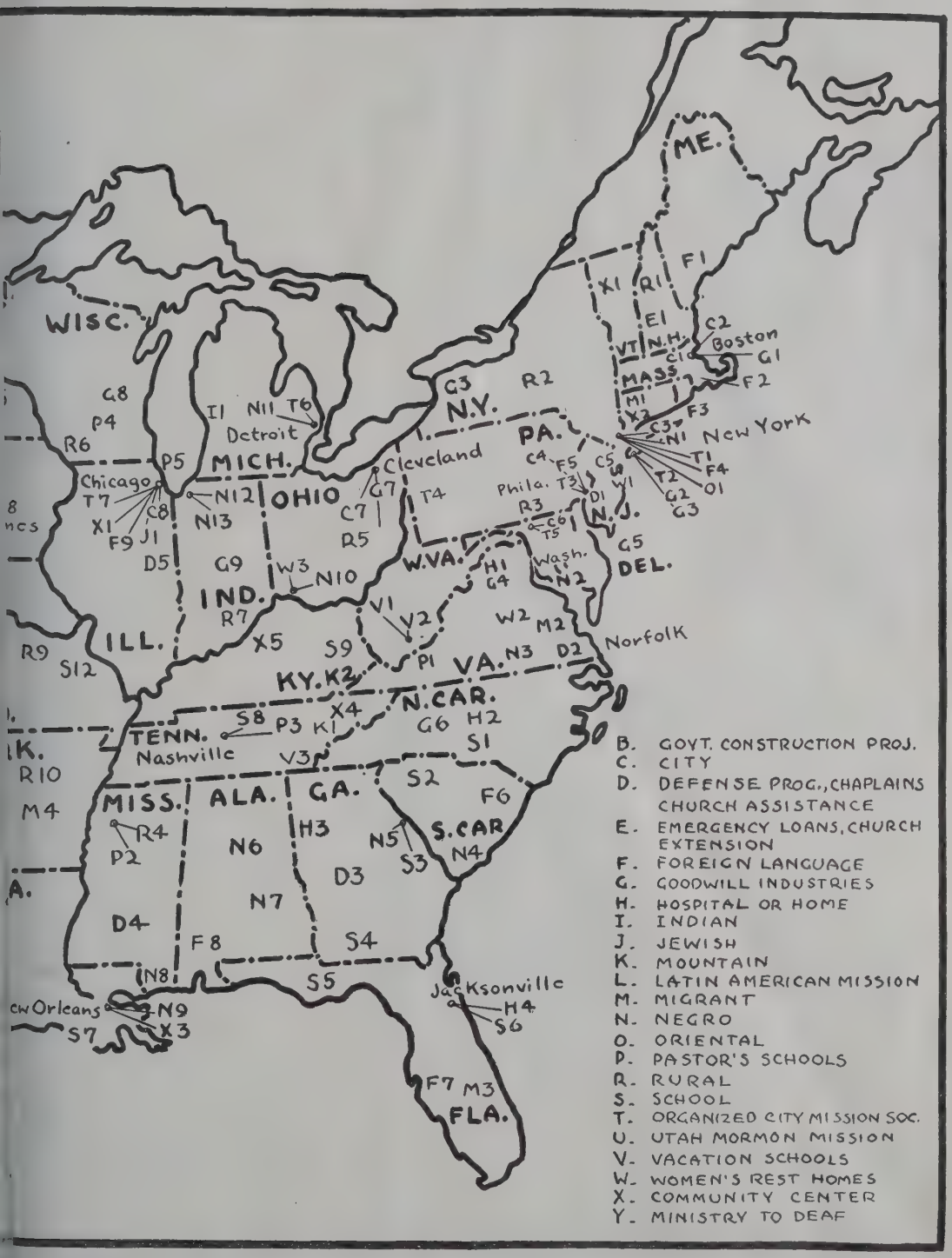


The Board of Missions and Church Extension of The Methodist Church is serving daily in every state of the Union. Its ministry and mission touch millions of people of various races, nations, social and economic levels, and of every degree of human need.

It is obviously impossible to show every "Methodist service station" on this map. One hundred representative centers are listed here—in every state others might be included were it possible to read the key numbers. In a large number of instances, one project listed might easily fall into several classifications: Church Extension a instance, has helped countless institutions whic noted on this map as "Negro," "City," or "Rural" "Negro" and "City" are not mutually exclusive as de tions.

Yet, no key or map can adequately portray or eve resent the sacrificial devotion of ministers, missio deaconesses, teachers, doctors, nurses, social worker of church members who make possible this vast program.

TS IN THE UNITED STATES



Projects Listed by States

City	*Project*	*Key No.*
Portland	Italian	F1
N. Barre	Community Center	X1
S. Norwalk	Community Center	X2
Granby	Migrant	M1
Lowell	Church of All Nations	C1
Onset	Portuguese	F2
Boston	Morgan Memorial, Goodwill Industries	C2
	Church of All Nations, etc.	G1
Providence	Italian Church	F3
Northern	Rural	R1
Claremont	Church Extension	E1
N. Y. New York	Church of All Nations	C3
	City Society	T1
	Foreign Language, Oriental Work	F4,01
	Negro Work	N1
Brooklyn	City Society	T2
	Goodwill Industries	G2
Buffalo	Goodwill Industries	G3
Ithaca (Caroline, Danby Counties)	Rural Larger Parish	R2
Pa. Philadelphia	Fifth Street Center	C4
	Foreign Language Work	F5

(Continued on page 449)

Dr. E. Stanley Jones is to conduct three general ashrams in the United States during the coming summer. Dates and places are as follows: July 18-30, Occidental College, Los Angeles, Cal.; August 1-15, Blue Ridge, N. C.; August 15-29, Saugatuck, Mich. The movement is being promoted by the Department of Evangelism of the Federal Council of Churches.

Dr. Ralph Stoody, director of the Commission on Public Information of The Methodist Church, has been made a member of the Department of National Religious Radio of the Federal Council of Churches, succeeding the late Dr. John W. Langdale.

Dr. Harry F. Ward will retire from the faculty of Union Theological Seminary, New York, on June 30, after nearly a quarter of a century as professor of Christian ethics.

Miss Florence E. Vinal celebrated her ninetieth birthday, April 24, at 23 Gordon Road, Fairlawn, Shrewsbury, the home of Rev. H. G. Buckingham, of whose family she has been a member for more than forty-seven years. Miss Vinal is in almost perfect health, with her natural faculties practically unimpaired. She is a daily reader of religious and secular news and has a wide interest in current events. At the reception given in her honor, more than fifty of her friends and neighbors called to offer their congratulations. She was assisted in receiving by Mrs. Willard L. Osborn, wife of the pastor of the Fairlawn Church, of which she is a member. Refreshments were served by Mr. Buckingham's two daughters, Mrs. Hope B. Ferry of Verona, N. J., and Mrs. F. B. March of Middleboro.

Lord and Lady Josiah Stamp, who with their eldest son, Hon. Wilfred Stamp, were killed while taking refuge during an air raid in a reenforced shelter under their home, were perhaps the most distinguished members of the British Methodist Church. They were buried in Elmers End Cemetery, Beckenham, Kent, following a memorial service in the Beckenham Methodist Church. Lady Stamp was president of the National Free Church Women's Council and a Governor of University College, Aberystwyth. Lord Stamp, first Baron of Shortlands, has been the recipient of honorary degrees from twenty-five of the world's greatest universities, in eight different countries. He was the author of nearly a score of books, principally in the field of economics, two of them bearing on the Christian aspect of this subject, and had been the lecturer on at least eight foundations. The list of his governmental, political, and social honors is almost endless, and includes the conferment several times of knightly orders.

Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York City, will be the August preacher in the Central Union Church, Honolulu, of which Dr. Horace Leavitt is pastor. Dr. Sockman will be accompanied by his wife and daughter.

Rev. W. Emory Hartman, Boston University School of Theology 1924 and Graduate School 1935, was appointed superintendent of the Altoona District at the recent session of the Central Pennsylvania Conference. He had previously been pastor for nine years at Allison Methodist Church, Carlisle, Pa. His successor in that pastorate is another B. U. S. T. man, Rev. J. Resler Shultz, '30.

The death of Rev. Edward A. Elliott, a former superintendent of Boston District, occurred on Wednesday of last week, April 30, at the home of his daughter, Mrs. J. Filmer Young, 27 Fuller Avenue, Swampscott, after an illness of more than two years. Dr. Elliott retired in 1938, following a five-year pastorate at Copley Church in Boston. He had his seventy-fourth birthday last November. Besides his daughter he leaves a granddaughter, Virginia Young; three brothers, two in Ontario and one, John A., in St. Johnsbury, Vt.; a sister in Montreal, and an aunt, Mrs. Phineas Hubbard of Cambridge. Funeral services and interment took place Friday afternoon at Mount Auburn Cemetery in Cambridge. A fuller account of Dr. Elliott's life and service will be published in a later issue of the HERALD.

"Dr. and Mrs. Henry H. Meyer sailed today on the S. S. 'Taiyüan' for Hongkong, whence they expect to fly inland to Chungking," says Rev. Frederick M. Pyke in a letter written at Shanghai, April 5. "At Chungking, Mrs. Meyer is to see Mme. Chiang. At Chengtu, Dr. Meyer will lecture in Nanking Theological Seminary and West China Union University. The 'Taiyüan' is a small coast steamer, and the trip is a venturesome one, as not infrequently such craft are pirated. The stage by air is done at night, to avoid interference from hostile planes. and Mrs. Meyer have rendered a service to Christian education in Pe and Shanghai in the months they been here."

The election of Dr. Paul Neff G as dean of the Duke University D ity School was announced on F of last week by President Robe Flowers of Duke, on behalf of the versity board of trustees. Dr. G succeeds Dean Elbert Russell, asked the trustees to release him his administrative duties in order he might give more time to teac preaching, and research. The Div School is the new name given t School of Religion, with which Garber has been connected since serving as professor of church h and as registrar. He is the auth "The Methodists Are One Peopl

Miss Helen M. Day, daughter o Albert Edward Day, pastor of Methodist Church, Pasadena, Cal. on Thursday of this week to joi faculty of the Methodist school, nett Colegio, in Rio de Janeiro. hopes to help Dr. Gustavo Armbr his great work of mass educati Brazil.

Rev. Henry L. Wriston of the England Conference has been v in Hernando Hospital, Brook Fla. He was stricken on Tu April 22, while he and Mrs. W were on their return journey to H after a winter spent in the Soutl condition was improving at late ports, and it was hoped he mig able to leave the hospital in a few Whether he will have to miss C ence depends upon how quick regains his strength.

Rev. Charles A. Purdy of Wint Maine, a retired member of the Conference, died Thursday mo May 1. The funeral service was Saturday afternoon, May 3, i Winterport Methodist Church Purdy had been retired since 1 more extended notice will appe later issue of the HERALD.

Rev. Melville E. Osborne, pa Franklin Methodist Church, Br recently had the thrilling experi finding in a barn in Avon a c *The Indian Witness* for Janu 1902, containing the obituary father, Dr. Dennis Osborne, a n ary in India. The owner of th Mrs. Everett Olson, who was b the same house in which Mr. C formerly lived in Roorkee, Ind

ed him and his son Wesley to look ıgh the old documents, literature, newspaper articles on India that stored in the barn. There they dis- ed a veritable treasure-house of y memories.

hop and Mrs. John Gowdy are ted to arrive in San Francisco China, May 9, on the S. S. "Pres- Coolidge." Bishop Gowdy retired the active ministry at the recent n of the China Central Confer-

. Hugh Edmund Burke, son of and Mrs. George W. Burke of ington, Vt., has been elected medi- rector of the Royal Edward Insti- in Montreal, after three years as ınt director. Dr. Burke is a gradu- McGill University. On complet- his medical course, he won a rship abroad for study and travel. a contributor to American, Cana- and English medical journals on ıbject of tuberculosis.

e address of Rev. H. F. Aldrich, w superintendent of Augusta Dis- Maine Conference, will be 169 w Street, Augusta.

A. G. Williamson, former pres- of Oklahoma City University, has appointed to Francis Street Meth- Church, St. Joseph, Mo. His pred- r in that pastorate, Dr. Frank C. r, becomes superintendent of the uis District, St. Louis Conference, ing Dr. C. Q. Smith, the newly l president of Oklahoma City rsity.

and Mrs. Horatio H. Crawford odus, Conn., became grandparents ednesday, April 23, when a son, A. Jennings, 3d, was born to Mr. Mrs. Ralph A. Jennings (Emma ord) of Saylesville, R. I. The s great-grandfather, the late Rev. Andrews, was for many years a egational minister in southern England, and at one time served llington Congregational Church town where Mr. Crawford is now ing.

and Mrs. F. Olin Stockwell, list missionaries in Chengtu, China, are arriving in America ular furlough, May 9, on the President Coolidge."

mencement at Gammon Theo- Seminary, Atlanta, Ga., comes 8-20. The baccalaureate sermon preached on May 18, at 4 P.M., sident Horace G. Smith of Gar- blical Institute, Evanston, Ill., and the Commencement address will be delivered on May 20, at 10 A.M., by Dr. Robert N. Brooks, editor of *The Christian Advocate, Central Edition,* New Orleans, La.

Congressman Dewey Short of Missouri, Boston University School of Theology '22, will be the principal speaker at the Sunset Supper on Alumni Day, June 7, which will open Boston University's Commencement week-end.

Two New Superintendents

Openings in the district superintendency of the Maine Conference caused by the death of Rev. Ernest W. Robinson of the Portland District and the ending of the six-year term of Rev. Arthur A. Callaghan of the Augusta District were filled at the recent session of the Maine Conference. To the Portland District, Bishop G. Bromley Oxnam appointed Rev. Harley A. Shattuck, who has been pastor at Rumford, and to the Augusta District, Rev. Herbert F. Aldrich, who has been pastor of First Church, Brewer.

Harley A. Shattuck
Portland District

Mr. Shattuck was born in Kennebunk, Maine, but spent the first thirty years of his life in Lawrence, Mass., where he was engaged in business until he took up full-time religious work in the Maine Conference. While in Lawrence he served as a local preacher in Parker Street Church. He received his education in the public schools of Lawrence and at Bangor Theological Seminary. Entering the Maine Conference in 1928, he has been pastor at East Corinth, Lincoln, Hampden, Bath (Beacon Street), and Rumford. He has been assistant secretary of the Conference and has served on a number of its important committees and commissions —Conference Problems, Worship and Music, World Service and Finance— and on the Board of Conference Claimants. He has also been a group leader in the Portland District and in 1940 was Conference chaplain.

Herbert F. Aldrich
Augusta District

Mr. Aldrich was born in Stafford Springs, Conn., April 12, 1887, but was reared in Maine. After he left school, he began his career, like William Carey, by working in a shoe shop. Later he engaged in business and farming at Wilton. In 1921 he was appointed to the federated churches of West and North Paris, which he served for three years. His next appointments were Winthrop and East Readfield, Caribou, and, for the last six years, Brewer. For several years Mr. Aldrich has been treasurer of the Board of Conference Claimants and a member of the Committee on Conference Relations and Ministerial Qualifications.

These two new leaders we feel sure will measure up to the high traditions of the district superintendency in the Maine Conference. We congratulate them and the Conference as well as the bishop and the members of the cabinet who selected them for their important work.

With Our Writers

Samuel G. Welles, New York; religion editor of *Time.*

G. Bromley Oxnam, Boston; resident bishop of the Boston Area of The Methodist Church.

Charles E. Blakeman, Sparta, Mich.; veteran road-builder.

Crossroads Conference

(Continued from page 434)

patriotic rather than a religious act. And the new united church has decided to remove one cause of the confusion by giving *kami* (one who is above), the term for Shinto divinities which early missionaries adopted as the word for God, a special honorific suffix, *sama,* to emphasize its Christian content. *Shu* (Lord) and *Ainokami* (God of Love) are also being more widely used.

No churchman in either Japan or America thinks that foreign missionaries will ever again be dominant in Japan. Most U. S. Protestant missionaries have already left—the Methodists have recalled all their workers and the Episcopalians two thirds of theirs. Catholics (some seventy-five per cent of the priests in Japan are foreign) have not left—partly because they are already under the Japanese Archbishop of Tokyo and partly because they have headquarters in the Axis. Some Protestant missionaries are staying to do what work they can in the hope that conditions will improve. Typical restriction on those who do remain: no foreigner can teach "thought subjects" like history, philosophy, economics, theology.

But Japanese Christians are anxious to have U. S. churchmen return whenever they can, and promise them evangelistic—not executive—jobs with a real challenge, opportunity, and responsibility. The Japanese delegates to Riverside brought many a message of gratitude for past missionary work and many a hope that in some form it can be continued in the future. The relationship between the forty-two churches in America and the one united church in Japan has yet to be worked out, but obviously only missionaries can be sent who have, in the phrase of one, "union tickets issued by the church." Released from the carping cares of finances, personnel, and denominational machinery, foreign workers will be free as never before for real spiritual blitzkrieg and for the forming of lines of fellowship across organizational, racial, and national barriers. And though the Japanese Government has banned some forms of foreign financial aid, it still allows missionaries to be supported from abroad and unrestricted gifts to be sent to Japanese church institutions.

Far from bright is the immediate outlook for Christianity in Japan. Most ominous indication of the trials it may soon face is what has happened in Japanese-controlled Korea. There foreign missionaries have been treated far more harshly than in Japan itself, and Korean Christians have been forced to include in their holy communion services a bowing toward Japan (as seat of the Emperor and site of Ise) and the recital of an oath of fealty to the Japanese Government. Indicative of the extremes to which nationalists have driven Koreans is the Renovation Manifesto issued last fall by the Korean Methodist Church. Excerpts from this church document, which went beyond the hopes of the most radical of the Japanese Government demands: "We shall prohibit democracy, which is in opposition to the national structure of our Empire. . . . We shall firmly resist the principle of freedom, as it runs into effeminacy and indulgence. . . . We shall see that large numbers of our members volunteer for military service."

But the Japanese delegates at Riverside vigorously asserted that church services in Japan do not include any patriotic exercises. And American observers concede that there has been no serious persecution of Christians in Japan. One small religious sect—the Jehovah's Witnesses—has undergone more active persecution in the United States during the last year than Christians in Japan have undergone in the last fifty years. The Vatican, which has frequently denounced Russia, Germany, Mexico, and other countries for their persecution of Roman Catholics, has had no cause to compl the treatment of Christians in Japa

However, Japanese Christians are being on the defensive. Their be leader and one of the delegates to F Toyohiko Kagawa, last year heade gressive nation-wide evangelistic n which statistically did much better American counterpart, the Nation tian Mission. In 247 meetings it dre people (one person for every three Protestants, compared with the N in every 18 of the U. S. Protestant ency) and made 1868 converts (add ly one per cent to Japan's Protesta rolls, compared with the NCM's o of one per cent). Bishop Abe says interfaith fellowship this evangeli paign has engendered in the last was the greatest single factor in about the new united church, and has pledged three more years' w Gist of Kagawa's mission addresses with full reference to modern sci God is the creator of the universe Christianity is therefore not racial o but a universal religion. Notewort evangelistic technique he has dev reach the great non-Christian ma Japanese people by tackling specific lepers, bank clerks, fishermen, nurse

U. S. churchmen left Riversid real feeling that the *Nippon Kyodan,* being as indigenous as might make Japan more Christian eign missions ever succeeded in d will Japan's Christians be pass Bishop Abe: "Like the men in the give their lives for their country, have a devotion in which we offer bodies for the faith."

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resentative Mission Projects he United States

(Continued from page 445)

City	Project	Key No.
	City Society	T3
Down'gt'wn	Rural Group Ministry	R3
Pittsburgh	City Society	T4
Jersey City	City Larger Parish	C5
Camp Dix	Defense Program	D1
Ocean Grove	Bancroft-Taylor Rest Home	W1
Washington	Sibley Hospital	H1
	Goodwill Industries	G4
Baltimore	Broadway Church	C6
	City Society	T5
St. Mary's	County Negro Larger Parish	N2
Wilmington	Goodwill Industries	G5
Bluefield	Vacation Schools (Negro and White)	V1, V2
Danville	Bethlehem House	N3
Richmond	Business Women's Cooperative House	W2
E. Shore	Migrant Work	M2
Norfolk	Defense Program	D2
Blacksburg	School for Pastors (Rural)	P1
Lewisville	Sunny Acres—Home for Children	H2
Meisenh'mer	Pfeiffer Junior College	S1
Winston-Salem	Goodwill Industries	G6
Spartanb'rg	Textile Institute	S2
Darl'gton D.	Croatan Work	F6
John's Isl.	Negro Work	N4
Augusta	Paine College	S3
	Bethlehem House	N5
Cedartown	Ethel Harpst Home	H3
Thomasv'le	Vashti School	S4
Fort Valley	Institute for Ministers in Service (Defense)	D3
Tallahassee	Student Counselor, Florida State College for Women	S5
Belle Glade	Migrant	M3
Tampa	Rose Valdez, Wolff Settlements (Cuban)	F7
Jacksonv'le	Brewster Hospital	H4
	Boylan-Haven School (N)	S6
Mt. Vernon	Cajan Work	F8
Birmingham	City Society (Negro) Bethlehem House	N6
Tuskegee	Sharecroppers (N)	N7
Hattiesburg	Camp Shelby (Defense)	D4
Biloxi	Community House	X3
Holly Spr'gs	Rural Program Planning Conference	R4
	Negro School of Practical Methods	P2
Gulfside	Negro Resort	N8
N. Orleans	People's Community Center	N9
Houma	MacDonnel French Mission School	S7
Nashville	Scarritt College School for Rural Pastors	S8, P3
Sevierville	Pittman Center (Mountain)	K1
Athens	Vacation Schools	V3
Knoxville	Wesley House	X4
Frakes	Henderson Settlement	K2
Pine Ridge	Alvan Drew School	S9
Louisville	Wesley House	X5
Cleveland	Broadway Church	C7
	Goodwill Industries	G7
Muskingum County	Group Ministry—Com. Cooperation	R5
Cincinnati	Esther Hall	W3
	City Society (N)	N10
Detroit	City Society, Friendship Home	T6, N11
Mt. Pleasant	Indian	I1
Milwaukee	Goodwill Industries	G8
Madison-Platteville	Rural Churches Reopened	R6
Madison	School for Town and Country Pas.	P4
Indianapolis	Goodwill Industries	G9
Napoleon-Ripley Co.	Larger Parish	R7
Gary	Campbell Friendship House	N12
	Stewart House and Church (N)	N13
Chicago	City Society	T7
	Church for the Deaf	Y1
	Foreign Language Work	F9
	Marcy Center	J1
	Halsted Street	C8
Evanston	Summer Schools for Rural Pastors	P5
Rantoul	Chanute Field—Defense	D5
Faribault	Summer School for Rural Pastors	P6
Rochester	Protestant Hospital Chaplain	H5
Des Moines	Esther Hall	W4
Ames	Rural Pastors' Camp	P7
Kilduff, Columbia	Rural Community Cooperation	R8
Columbia	Town and Country Extension Service, U. of Missouri	R9
Kansas City	National Deaconess Training School	S10
	Spofford School	S11
Webster Groves	Epworth School for Unadjusted Girls	S12
Ark.	Calico Rock	Rural Work	R10
		Vacation Schools (Negro) Sharecroppers	V4
	Judsonia	Migrant	M4
		Rural Pastors' School	P8
Okla.	Norman	University of Okla. Teacher of Bible and Religion	S13
	Muskogee	Indian Mission	I2
Kan.	Kansas City	Mexican Settlement	F10
	LaHunta, Dodge City	Dust Bowl Relief	E2
Neb.	Lincoln	Mothers' Jewels Home	H6
		School for Rural Pastors	P9
	Omaha	Goodwill Industries	G10
Tex.	Long View	Rural Work in E. Texas Oil Fields	R11
	Laredo	Holding Institute	S14
	S. W. Tex.	Group Ministry (San Antonio Dis.)	R12
	San Antonio Avia. Flds	Defense Chaplains	D6
	El Paso	Freeman Clinic	H7
		Lydia Patterson School for Mexican Boys	S15
	Southwest Mex. Con.	Mission Worker	F11
	Ft. Worth	Wesley House	X6
N. M.	Albuquerque	Harwood Girls' School	S16
		Methodist Sanitarium	H8
	Spanish-Spk. Work		F12
	Program Planning Conference for Rural Pastors		P10
	Farm'n'ton	Navajo Mission School	I3
Ariz.	Avondale	Salt River District (Migrant)	M5
	Yuma	Yuma Indian Mission	I4
	Mesa	Alma Blew's Church	E3
Nev.	Schurz	Indian Work	I5
	Yerington	Indian Work	I6
Col.	Boulder City	Government Project	B1
	Denver	Epworth Church	C9
		Goodwill Industries	G11
		Grace Church	C10
		Calvary (Mexican)	F13
	Ft. Morgan	Ezra Bauman (Mexican)	F14
Mont.	Browning	Blackfeet Indian Work	I7
N. D.	Jamestown	Rural School for Pastors	P11
S. D.	Brookings	Rural School for Pastors	P12
Wyo.	Pavillion	Methodist Community Church (Church Ext.)	E4
Utah	Salt Lake City	Mormon Mission	U1
Ore.	Bonneville	Government Dam	B2
	Portland	Helen K. Manley Community Cen.	X7
		Oriental Work	O2
	Salem	Migrant Work	M6
Wash.	Seattle	Oriental	O3
	Tacoma	Goodwill Industries	G12
	Bremerton	Defense Program	D7
	Coulee Dam	Government Project	B3
Cal.	San Fran'co	Oriental, Foreign Language Work	F15, 04
	Los Angeles	City Society	T8
		Latin American Mission Headquarters, Plaza Church	L1
		Church of All Nations	C11
		Frances DePauw School for Girls	S17
		Watts Church	F16
	Gardena	Spanish American Institute	S18
	Oakland	Portuguese Work, Oriental	F17,05
	Sacramento	Chinese	O6
	San Pedro	Homer Toberman Settlement & Clinic	X,H9
		Norwegian-Danish Church (Seamen)	F18
	Calexico-Mexicali	Mexican Work on Border	F19
	Shasta Dam	Government Project	B4
	Round Val.	Indian Work	I8
	Smith River	Indian Work	I9
	Fresno	Migrant Work	M7
	San Luis Obispo	Migrant Work	M8
	Riverside	Migrant Work	M9

——Roman Catholics are not so much more numerous in this country than Methodists as one might think. The new Catholic Directory reports 22,293,101 in the United States and possessions. Catholic statistics include every baptized person. Protestant enumerations include only persons who have actually been received into membership in the churches. While it is true that the average membership of Catholic churches is much larger than that of Methodist churches, it is nevertheless surprising to find that there are more than twice as many Methodist churches in the United States as Roman Catholic. Catholic parishes number, 13,224; missions, 5,897; total Catholic churches, 19,121. There are 42,531 Methodist churches and 22,210 pastoral charges.

New York Letter—

LIVELY DEBATE AT NEW YORK CONFERENCE

RESOLUTIONS ON RACE DISCRIMINATION AND UNION RECOGNITION—YOUTH CONFERENCE—PEACE RALLIES

NEW YORK CITY, APRIL 29.—The 142d session of the New York Conference adjourned yesterday, after a four-day meeting in the Metropolitan-Duane Methodist Church, New York City, with Bishop Francis J. McConnell presiding. On Saturday afternoon, after more than an hour of lively debate, the Conference adopted by a vote of thirty-nine to twenty-nine a resolution proposed by Chester A. Smith, a lay delegate from Peekskill, requesting that "the President and the Congress take at once the necessary steps to make the navy of the United States available for the purpose of protecting and convoying the war materials and supplies which shall now be sent from the United States to those peoples now engaged in withstanding the onslaught of the Axis powers."

The attention of the Conference was called to the fact that the Board of Temperance discriminates against Negroes by renting space in the Methodist Building in Washington to a restaurant that refuses to serve Negroes unless accompanied by whites, and a resolution was adopted requesting the board to change its policy in this respect when the present lease expires. The Conference also took action requesting The Methodist Publishing House to negotiate an agreement with the International Typographical Union in its Nashville plant.

Accessions to the churches numbered 4521 —2183 by letters of transfer, 1181 on confession of faith, and 1157 from preparatory membership. However, 4804 were lost from the membership by transfer and death, making a small net loss in membership for the year.

The total World Service offering for the year was $49,000 and an apportionment of $60,000 was accepted for next year.

The Conference voted to approve the student work at Washington Square Church, of which Rev. C. Lloyd Lee is pastor, and recommended to the Board of Education that it be recognized as an official Wesley Foundation. The students served by the church are those of New York University and Cooper Union.

Among the speakers who addressed the Conference were President Daniel L. Marsh of Boston University; Rev. Lloyd C. Foster, pastor of Calvary Methodist Church, East Orange, N. J.; Harry N. Holmes, associate secretary of the World Alliance for International Friendship through the Churches; Professor Samuel L. Hamilton of New York University; Rev. Edward D. Kohlstedt, executive secretary for home missions, Board of Missions and Church Extension; Professor Henry Pitney Van Dusen of Union Theological Seminary; Bishop Herbert Welch, and Bishop McConnell.

* *

"Toward a World Christian Fellowship" was the theme of the New York East Conference of Methodist Youth held from Friday of last week until Sunday afternoon at St. John's Methodist Church of New Rochelle, N. Y., Rev. Harold R. Brennan, pastor. More than 300 young people between the ages of sixteen and twenty-five w istered, together with about thirty ad ers. The opening address Friday on "The Need of a World Christian ship," was given by Rev. William H son. On Saturday morning the writ on "The Essentials of a World Fellowship." Rev. Frank T. Cartwrig Foreign Division of the Board of was the speaker on Saturday night, ject assigned to him being "The Present Achievements toward a Wor tian Fellowship." On Sunday morn fessor Harry M. Taylor of Drew Th Seminary spoke on "Temples Still and in the afternoon the sacramen Lord's Supper was celebrated and th address delivered by Rev. John D dean of the Conference.

In the discussion groups the you considered some of the methods by World Christian Fellowship could moted: by transcending barriers men; through the Christian mission prise; by winning others to Christ: personal consecration and service establishment of world peace; thr church and the local youth fe through Christian patriotism.

* *

This morning at Floral Park th meeting of the Woman's Society of Service of the Brooklyn North Di held, with the district president, M Carman, presiding. Four hundred eight women were present, and th showed that the churches had enthusiastically the new plan women's work. The principal ad given by Miss Margaret Slattery.

The District Conference was afternoon, also at the Floral Par under the leadership of the super Rev. Albert E. Beebe. Selected r tives of the district and organizati brief reports, and the Conference Edward R. Carman, outlined the of the Conference Board of Lay Rev. Marion J. Creeger, executive

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he Board of Education, spoke on "King-
n Building," and Rev. Ralph Emerson
is, pastor of St. Mark's Church of Brook-
gave an address on "The Church I

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Would Like to Have." The district lay leader, Harry N. Holmes, presided at the evening dinner. Speakers were Professor Halford E. Luccock and Bishop McConnell.

Old John Street Church celebrated the one hundredth anniversary of the use of the present edifice last Sunday afternoon. Among the clergymen assisting the pastor, Rev. Robert H. Dolliver, and the associate pastor, Rev. George E. Wright, were Rev. Frederic S. Fleming, rector of Trinity Episcopal Church, and Bishop Francis J. McConnell. An offering of $1926 was received during the day toward a repair fund of $15,000.

* *

A crowd of ten thousand persons jammed Manhattan Center and overflow halls last Wednesday evening to hear Charles A. Lindbergh speak at a mass meeting sponsored by the America First Committee. Police estimated that an additional 35,000, unable to gain admission, filled the near-by streets.

Wednesday also witnessed peace rallies and strikes, sponsored by various groups with conflicting views on the war, at the various colleges of the city. At Columbia, one series of meetings drawing a total of 800 students favored aid to Britain, while another meeting, of 500 students, adopted resolutions opposing American convoys. In Washington Square about a thousand students of New York University attended two rallies and listened to an address by Rev. Verlyn Sprague, director of religious activities of the American Peace Mobilization. About 25,000 students of City College attended a rally at Lewisohn Stadium and adopted resolutions opposing convoys and American participation in the war. A rival meeting attended by 150 students was held in Great Hall of City College. At Brooklyn College, 1400 students took part in four separate meetings, the largest of which was addressed by Representative Clark Baldwin favoring convoys.

Lester Ward Auman.

New York East Conference

The New York East Conference will hold its ninety-third session in the Hanson Place Central Methodist Church, Brooklyn, N. Y., May 15 to 19, Bishop Francis J. McConnell presiding. Devotional lectures will be given on Friday and Monday by Dr. George A. Buttrick of New York, and on Saturday by Dr. Elmer E. Homrighausen of Princeton Theological Seminary. On Thursday evening "The Church's Ministry in War Time" will be discussed by Dr. Ezra M. Cox of the Board of Missions and Dr. William L. Stidger of Boston University School of Theology. On Friday evening at the anniversary of the Board of Missions, demonstrations will be presented by the First Spanish Church and the Church of All Nations and the address of the evening will be given by Dr. C. T. Yang of Soochow University. Bishop McConnell will preach on Sunday morning and ordain ministers and deaconesses Sunday evening, at which time Dr. Roy L. Smith, editor of *The Christian Advocate,* will give the address. The Board of Education will hold its anniversary and seminar Sunday afternoon with Dr. Lucius H. Bugbee, editor of church school literature, giving the address. The Woman's Society of Christian Service will hold its anniversary Wednesday, May 14, at 1.30 P.M., and the Ministers' Wives' Association will meet Friday noon and be addressed by Dr. Ralph W. Sockman.

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Woman's Society Meetings

MAINE CONFERENCE

The first annual meeting of the Maine Conference Woman's Society of Christian Service was held Thursday, April 25, at 10 A.M., in the Baptist Church at Caribou, the seat of the Maine Conference, then in session. Interspersed with routine matters of business, and discussions of problems and policies, were inspirational items that gave this gathering of Maine Methodist women new insight into the task of the Woman's Societies in the local church and far afield.

Mrs. J. T. Pedlow of Orono reported the organizational meeting of the Northeastern Jurisdictional Woman's Society. At the noon luncheon, Bishop and Mrs. Oxnam were special guests. In the afternoon Mrs. Helen B. Bourne, secretary of missionary education in the Board of Missions and Church Extension, was the speaker.

Mrs. Erlon Dunlap of Auburn and Mrs. J. T. Pedlow of Orono were elected to serve on the Conference Deaconess Board. Plans were made for a two-day annual meeting in January, 1942. Mrs. Lila Tate of Bangor, president of the Conference Society, with the present corps of officers, was continued in office. Miss Harriet Louise Perry was elected dean of Camp Wo-Ho-Fo-Mi-So to be held July 13-20.

SPRINGFIELD DISTRICT

The Springfield District Woman's Society of Christian Service held its spring meeting in First Methodist Church, Greenfield, April 25, with an attendance of nearly 300. The president, Mrs. Richard A. French of Belchertown, presided. Noon luncheon was served by the women of the hostess church.

The morning program consisted of three-minute reports by the secretaries of the different departments and a short address by Mrs. L. W. Chapin on "High Lights of the Jurisdictional Conference." A consecration service for new officers was conducted by Dr. C. W. Jeffras, district superintendent. It was voted to hold a biennial election of officers.

After lunch, there were round-table discussion groups whose findings were reported later to the whole body.

Afternoon devotions were led by Rev. G. Albert Higgins, pastor of the church. The Conference president, Mrs. Joseph E. Davison, gave an address on "Christian Service."

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New England Conference

HARVARD-EPWORTH METHODIST CHURCH
CAMBRIDGE

Wednesday, May 14—10 A.M., Board of Ministerial Training. 1.30 P.M., Seminar on Worship. 2 P.M., Committee on Accepted Supplies. 4.30, meeting of Bishop G. Bromley Oxnam with cabinet and others concerning Conference relations. 6, Friars' banquet. 7.45, opening session with organization of Conference by Bishop Oxnam, followed by communion service.

Thursday—8.30 A.M., memorial service, with address by Rev. G. E. Heath. 9.15, welcome on behalf of city. 9.30, address on missions by Dr. Ralph E. Diffendorfer. 10, business; reports of district superintendents. 11.50, Inspirational Hour, with address by Dr. Roy L. Smith. 12.45 P.M., Veterans of Cross luncheon. 1.30, standing committee meetings. 2.30, worship. 2.45, business; Board of Missions anniversary, with address by Dr. Diffendorfer. 5.30, Clerics' banquet. 8, Commission on Evangelism meeting, with address by Dr. Roy L. Smith.

Friday—8.30 A.M., business; Board of Conference Claimants and Preachers Aid Society. 11.15, Committee on Nominations. 11.50, Conference Objectives, with address by Bishop Oxnam. 12.45 P.M., social service luncheon. 1.30, standing committee meetings. 2.30, worship. 2.45, business. 3.30, address by Dr. Roy L. Smith. 5.30, Boston University banquet, with addresses by Professors Elmer A. Leslie and Basil J. Mathews. 8, Laymen's Night, with address by Harr Holmes of New York City.

Saturday—8.30 A.M., business. 9.30, s for retired ministers. 10, meeting of Wo Society of Christian Service at First Co gational Church, to be followed by lunc 10.30, report of Board of Ministerial T ing. 11.50, reception of class, with ad by Bishop Oxnam. 12.45 P.M., Hist Society luncheon. 2, Woman's Socie Christian Service, with address by W Honsinger Fisher. 3.30, Young People's C cil, with trip to Agassiz Museum. 5, r tion for ministers' wives and daughte First Congregational Church. 6, y people's banquet at Sargent College. 8 dress by Rev. L. O. Hartman.

Sunday—8 A.M., morning watch. 9, feast led by Rev. A. B. Gifford. 10.30, r ing worship in Sanders Theater, with op Oxnam preaching. 3 P.M., ordinatio vice in Harvard Memorial Church (can 5, Deaconess Hospital supper. 7, evenin vice with Dr. Van Kirk preaching. reading of appointments.

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Bulgarian Briefs

otes from letters of Mellony F. Turner hio Wesleyan, class of 1923), Methist missionary still in Bulgaria as prinal of the American School in Lovetch, her parents, Rev. and Mrs. W. C. B. rner of Central New York Conference]

y 2, 1940. Sofia. We just had a letter the American Legation saying we'd go home while the going was good. ourse we can't run out just like that. ow I've talked with the consul and I better. He allows us to sit tight until thing happens. If we get shut in at ch, they will send an auto to take us the border. . . . There are an awful f Germans in this hotel and about the n general.

ober 12. Lovetch. The Germans will bly march across Bulgaria on their way ght against Greece and Turkey. Then ulgars will be drawn into fighting with ises of getting Thrace. We are getting pplies. . . . We have notices from the ion printed in six languages that this nerican property.

vember 12. (Miss Turner reports on rian theological interpretations of the quake in Roumania.) Some say that punished Roumania because (a) she d Dobrudja before giving it back, he allowed the Germans to occupy her ry.

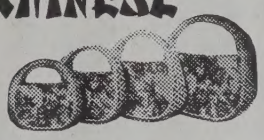
vember 24. One Parliament member l the school to see his daughter and o be calm, everything would pass! Yes, Germans will pass—that same day the uto load went through Lovetch. They d for a good meal before going on . . . Now London is broadcasting a h service. "God is our refuge and th" is being sung. Major Bowes says aining at home; it is here too. I hope re well and of a cheerful mind.

ember 24. Have just heard President velt greet the nation at the lighting Washington Christmas tree. . . . My h class gave the Christmas play last g. I hope they all got the message that came to save all nations.

ruary 16. Today our copy of *News-* had been opened here in Bulgaria, for rian writing was under several of the ns translating the meaning. On Wednes- gave my talk on Lincoln with empha- freedom, and malice toward none. ed such ideas just now, but it's rather to live up to them. My glee club is ng spirituals, "Lord, I want to be a ian" and "Standing in the need of ." I sent a letter to the parents of our irls asking them what to do in an ency. The results turned out very well; cur wanted their daughters to come in case of a general mobilization. For eeks the town school here has suspendsses to free the schoolrooms for Bul- soldiers who have been called up. . . . ity doctor says we are all to be given d shots to be ready for any eventuality. word covers a good many things. . . . -year-old girls in my English class are ting patriotic Bulgarian poems into h for practise. I read them "America autiful," "Old Glory," and "I Am an can." Some of the translations are a . They looked up words in the dictionary. I didn't know what they meant and had to get out the dictionary myself. Here is one sample of a Bulgarian patriotic poem "translated" into English, just as it came in: "Of a hundred hells the roars mad, Of a hundred thunders heavenly World-breaking pop, roar terrible Heard, oh Ivas-baba frightened! Today silence. Only sores heavy Bears your sinciput, ploughed By cannon balls, with human blood With traces of cruel battle sown. Etc."

March 5. (Miss Turner's first letter after Hitler marched in.) A friend from the United States has sent me my horoscope; I am living under the sign of Aries; a man is going to enter my life, "equipped for a

CHINESE



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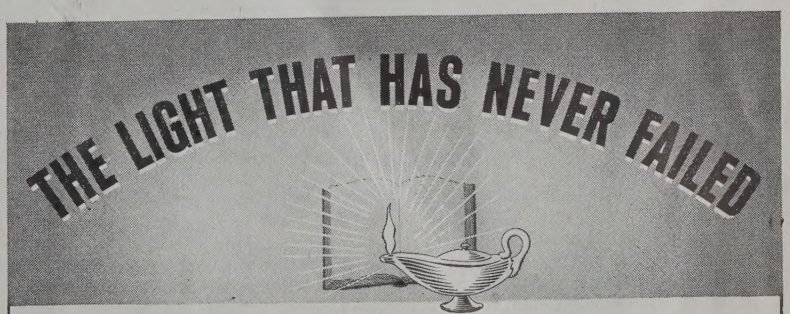

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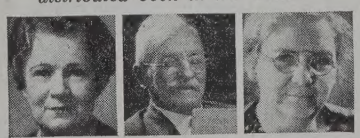

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rough journey, belted and armed." The Germans are passing over the bridge below the school. We are safe in the Father's care.

(Note: The Mission Board in New York cabled Miss Turner two words: "Suggest withdrawal." She cabled back one word: "Staying.")

March 12. Your letters are very newsy, wish mine could be same. . . . Here is an incident of today. Around two o'clock the telephone rang and central asked me if I'd tell her what some German wanted, as she couldn't understand. I asked the man what he wished in German and he said he'd like to be connected with the Lovetch hospital, so I relayed the message. My visits to Ewart [her brother, Rev. Ewart E. Turner, formerly pastor of the American Church, Berlin] in Germany are proving helpful! If anything is crossed out of my letters, let me know. (So far nothing has been deleted).

March 26. I have just returned from Sofia, getting my passport fixed up. We have new ones now: green-covered, with seals printed all over them. I had to get new pictures taken because those I had were too dark, couldn't show up the finger prints! My goodness, of all the information wanted! Where my parents had lived all their lives, for example. I made a shot in the dark. The Society has cabled us we may go on to India or come home and has cabled money to the Legation. We don't expect to be forced out right away and shall carry on here. . . . A letter from Ewart dated January 6 was ten weeks in arriving although sent airmail. American papers came in today: two *Christian Centuries,* a roll of *Advocates,* and a roll of ZIONS HERALDS. But what shall we do if the Nazis take over Portugal? . . . Our autobus had a blowout returning from Sofia. While they were changing tires we gathered violets and crocuses growing among the bushes. . . . I bought a couple of popular German language books in Sofia to brush up a bit. I saw many shop clerks had them, too, but didn't see any grand rush of Germans buying in the stores. We heard that they had been instructed not to buy out Bulgaria because she is a friendly country. . . . The Lovetch Woman's Club had a baked goods collection for their soldiers. I sent down five loaf marble cakes. I guess they thought something ought to be done for the Bulgarian soldiers, seeing how well the foreign ones are supplied with their own canned goods, even marmalade. . . . Thursday. I didn't get this letter finished. It seems to take me a long time to write, because I have to think what not to include. Three letters just arrived from America, opened by British censors. We haven't had any real rain in ages. The weather has been very favorable to the Germans—huge buses of them went through today raising great clouds of dust. The children throw green branches at them and salute. Now everyone is excited over Jugoslavia. We mind our own business and carry on our classes as usual. Don't worry about us. We have plenty to eat. We want to remain here and keep the school open as long as possible, so don't think we are on the way somewhere. Keep on writing us. (Esther Carhart is with Miss Turner carrying on. Their address is: American School, Lovetch, Bulgaria.)

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Church Register

HERALD CALENDAR

Council of Bishops, Nashville, Tenn., May 9
Secretarial Council, Nashville, Tenn., May 10
Rural Life Sunday, May 18
Boston University Commencement, June 7-9
Wesleyan University Commencement, June 14, 15
Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18
Lisle Fellowship, Lisle, N. Y., June 18-August 1
New England Institute of International Relations, Wellesley College, Wellesley, June 23-July 3
Northfield Missionary Conference, East Northfield, July 7-15
Lisle Fellowship, Denver, Col., July 16-August 27

Plan of Annual Confere

NORTHEASTERN JURISDICTION

Conference	Date	Place	Bis
Baltimore	June 4	Washington	Leo
New England	May 14	Cambridge	Oxn
N E Southern	June 4	New London	Oxn
New York E.	May 14	Brooklyn	McC
N. New York	May 15	Malone	Flin
Peninsula	May 13	Referred	Leo

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